

Enhancing the Development of Religious Spirituality Among Deaf Individuals Through Digital Media

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Article History Received: 3 December, 2024 Revised: 25 June, 2025 Accepted: 24 November 2025 Published: 21 December 2025 Keywords: ADDIE Model; Deaf Community; Digital <i>Da'wah</i>; Islamic Education; Religious Spirituality Copyright (c) 2025 Yasri Hayyun Lathifaty, Arumawan Muhammad Muhsin, Yuliandari Ria Norfika, Putra Kivah Aha, Sari Ulfi Andrian 	Religious spirituality is a vital need for every human being to achieve a meaningful and peaceful life. One way to achieve this is through religious studies. Like society in general, deaf people also need the peace of mind of a sound religious spirituality. Therefore, accessibility to religious learning is an absolute necessity. Within both informal and non-formal education, religious learning practices, such as Islamic studies that facilitate deaf people's understanding through sign language, are still very limited. Therefore, a deaf <i>da'wah</i> community was developed in Magetan Regency, East Java. The problems that arose were the dependence of <i>da'wah</i> implementation on the will of the person in charge and the long distances involved, which ultimately led to the development of this digital-based <i>da'wah</i> media for deaf people. This study aims to develop digital <i>da'wah</i> media for deaf people so they can develop their religious spirituality effectively. The method used was the Research and Development method with the ADDIE model. This study found that the developed video was suitable for use and correlated with the development of religious spirituality in the deaf community who used it. This can be proven by the significance value obtained from the correlation test is 0.001, which is lower than 0.05. Similarly, the calculated <i>r</i> value of 0.728 is greater than the table <i>r</i> value of 0.468. These two measurements indicate that there is a correlation between the deaf congregants' understanding of Islamic teachings and their religious spiritual attitudes. The decision of this study is that H_0 is rejected and H_a is accepted, confirming the existence of a positive relationship between religious understanding and the spiritual attitudes of deaf congregants.
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Introduction

The deaf community constitutes a demographic that has not yet garnered sufficient attention for the realisation of their rights within society and the state, particularly the ability to access religious education. The restricted availability of religious activities, whether as study sessions or institutional support offering sign language-facilitated learning, exemplifies the limited accessibility of religious education for deaf individuals. For individuals of faith, the connection and communication between God and humanity represent a fundamental necessity, articulated through religious language, specifically terminologies linked to God, sacred texts, and metaphysical rituals that frequently necessitate interpretation beyond physical sensory perception (Alfadhilah, 2023).

Religious spirituality represents a fundamental human need that provides direction, meaning, and inner peace in life. It is understood as a process of purifying the human soul or spiritual dimension (Sagala, 2018). However, limited access to religious education for individuals who are deaf creates a significant barrier to fulfilling this essential need. This condition underscores the importance of ensuring deaf individuals equal opportunities to develop their religious understanding and practices, so that their spiritual well-being can be adequately supported. Therefore, eliminating discrimination in religious education is crucial for achieving equality and enabling deaf individuals to enhance their religious knowledge and spiritual engagement.

The emergence of a da'wah movement initiated by the Jamaah Tabligh community in Ringinagung Village represents an effort to address the limited availability of Islamic educational institutions that cater to the needs of individuals who are deaf, particularly adolescents and adults who have completed their formal schooling. The activities, which were initially designed for the general public and facilitated by sign-language interpreters for deaf participants with support from Pondok Pesantren Al-Fatah Temboro, were later developed by one of the da'wah volunteers into a specialized religious study program dedicated exclusively to deaf participants. This program was structured as an extension and reinforcement of the core teachings delivered during the larger da'wah gatherings (*kajiankubro*) at Pondok Pesantren Al-Fatah Temboro. The primary aims of this initiative are to assist deaf individuals in cultivating a meaningful spiritual relationship with God, strengthening their understanding of Islamic teachings, and establishing a dedicated community that supports their spiritual development in accordance with their specific needs.

The initiative emerged from activists' concerns about the effectiveness of the *kajian kubro*, in which Deaf participants were seated behind the general congregation. This arrangement was intended to facilitate the sign language interpreter's visual access to the Deaf attendees without disrupting other worshippers. However, both the *kajian kubro* and the specialized Deaf study circles regularly organized in Ringinagung Village, Magetan Regency, encountered several challenges. These included dependency on the availability of key facilitators, limited personal initiative among participants to attend sessions consistently, and low levels of discipline within the congregation. Moreover, the considerable geographical distance that many members had to travel to reach the study locations further reduced the efficiency and sustainability of these activities.

The challenges outlined above create opportunities to leverage technological advancements in religious outreach efforts for individuals who are deaf. The widespread use of digital media, accessible not only to the general public but also to persons with disabilities, including those who are deaf, offers a significant opportunity to address accessibility limitations and respond to the constraints inherent in face-to-face religious instruction. Digital platforms provide flexible, scalable, and user-friendly alternatives that can bridge geographical barriers and reduce dependence on human facilitators, thereby enhancing the continuity and effectiveness of religious learning for deaf communities (Munawaruzaman, 2018). The presence of digital media not only enhances the efficiency of religious outreach activities but also provides deaf individuals with greater opportunities to develop their religious spirituality more flexibly and sustainably.

Research on deafness and its relationship to religious education and practice has been widely conducted; however, most existing studies focus primarily on religious education in formal school settings for children with hearing impairments. This narrow emphasis indicates a significant gap in the literature, particularly regarding the religious needs and spiritual development of deaf individuals beyond the school context, including adolescents and adults. Consequently, there remains limited scholarly attention to how deaf communities engage with religious learning outside formal institutions and how alternative modalities—such as digital media—may facilitate more inclusive and sustainable access to religious knowledge and practice (Cahyono, 2019; Isroani, 2019; Sulastri & Patria Jati, 2016; Syakur et al., 2019). The absence of research focusing on the development of religious spirituality among deaf adults indicates a substantive gap that warrants scholarly attention. Although previous studies have examined the use of digital media in Islamic preaching, these works predominantly present *da'wah* content through website-based materials or short videos disseminated via WhatsApp. However, such media do not provide sign language interpretation, thereby limiting their accessibility for deaf individuals. This underscores the need for further studies that design and evaluate digital *da'wah* media capable of accommodating the linguistic and communicative requirements of the deaf community (Fahana & Oktavian, 2024; Julaeha & Khadijah, 2021). Thus, research examining the use of digital media, particularly YouTube videos as a medium for religious learning among individuals who are deaf has not yet been conducted.

This study introduces a novel contribution in the form of a digital *da'wah* video specifically designed for individuals who are deaf, incorporating sign language interpretation, explanatory illustrations, subtitles, and a concluding summary. The finalized video was subsequently uploaded to YouTube to ensure deaf users can access it anytime, anywhere. Through this medium, it is expected that the long-standing issue of limited access to religious education for the deaf community can be addressed, thereby enabling continuous development of their religious spirituality. The digital media is intentionally designed to reach a broader population of deaf individuals, allowing them to deepen their understanding of religious teachings and enhance their spiritual growth independently. This initiative responds to various challenges and constraints previously encountered by deaf-centered *da'wah* movements in Magetan Regency. By adopting a more inclusive, technology-based approach, this effort is anticipated to have a positive impact on the spiritual development of deaf congregants, regardless of their geographic location.

Method

This study employed a development research design to create digital *da'wah* media specifically tailored for adults who are deaf or hard of hearing. The development process followed the ADDIE model, an acronym that represents the sequential stages of Analysis, Design, Development, Implementation, and Evaluation. The Analysis stage included a needs assessment and an examination of user characteristics to ensure that the media developed aligned with the actual conditions and requirements of the target users. The Design stage involved constructing a digital media framework based on the findings from the needs and user analyses. The Development stage consisted of producing the digital media in accordance with the predetermined design specifications. The Implementation stage comprised expert validation by a specialist in deaf *da'wah* and a field trial involving 18 adult deaf participants to evaluate the appropriateness and potential effectiveness of the media in relation to the participants' spiritual attitudes. The final stage, Evaluation, focused on refining the media based on feedback and deficiencies identified during the field trial, ensuring that the final product met the intended standards of quality and usability.

The study population consisted of adult individuals with hearing impairments who actively participated in the Deaf Jamaah Tabligh community in Magetan, totaling 18 members aged 19 to 53. A total sampling technique was employed due to the relatively small population size, which was fewer than 100 individuals. The demographic characteristics of the research participants are presented as follows:

Table 1. Research Subject Identity

Gender		Age		Last Education		
Man	Woman	Early Adulthood	Middle Adulthood	Junior High School	Senior High School	Vocational High School
11	7	13	5	5	12	1

The data collection instrument in this study consisted of questionnaires measuring media feasibility, religious understanding, and the spiritual attitudes of deaf participants. During the completion of the questionnaires, respondents were assisted by a sign language interpreter, as most of them had limited reading ability and inadequate text comprehension. The indicators used to construct the instruments included media feasibility components, encompassing core material, supplementary information, affective considerations, interface quality, navigation features, and pedagogical aspects (Winarno dalam Ernawati & Sukardiyono, 2017). The indicators of religious spirituality refer to forms of spiritual conduct (spiritual doing/acting) comprising five dimensions: having faith in Allah, demonstrating piety toward Allah, expressing gratitude to Allah, appreciating the blessings bestowed by Allah, and surrendering oneself to Allah (Dewi, 2021).

The data analysis techniques employed in this study consisted of both qualitative and quantitative approaches. The qualitative analysis focused on describing the process of developing the digital dakwah media tailored for individuals who are deaf, providing a comprehensive account of each stage of the development procedure. Meanwhile, the quantitative analysis examined the feasibility and effectiveness of the digital dakwah media in enhancing the religious spirituality of deaf participants. Through this combined analytical approach, the study aimed to present a rigorous and holistic understanding of how the media developed and the extent to which it supported the spiritual development of deaf individuals.

Table 2. Digital Islamic Media Quality Categorization Formula

Kategori	Rumus Logika
Sangat bagus	$X > \bar{X}_i + 1,8 S_{bi}$
Bagus	$\bar{X}_i + 0,6 S_{bi} < X \leq \bar{X}_i + 1,8 S_{bi}$
Adil	$\bar{X}_i - 0,6 S_{bi} < X \leq \bar{X}_i + 0,6 S_{bi}$
Lebih sedikit	$\bar{X}_i - 1,8 S_{bi} < X \leq \bar{X}_i + 0,6 S_{bi}$
Sangat Miskin	$X \leq \bar{X}_i - 1,8 S_{bi}$

Qualitative analysis was conducted using descriptive techniques, whereas quantitative data were analyzed using correlational methods. The decision-making process in the quantitative analysis was based on the significance value (Sig. 2-tailed). If the Sig. (2-tailed) value was < 0.05 , the null hypothesis (H_0) was rejected, and the alternative hypothesis (H_a) was accepted. Conversely, if the Sig. (2-tailed) value was > 0.05 , the null hypothesis was accepted and the alternative hypothesis was rejected. In the context of this study, the hypotheses were formulated as follows: H_0 : There is no relationship between religious understanding and the spiritual attitudes of deaf congregants.

H_a : There is a relationship between religious understanding and the spiritual attitudes of deaf congregants.

Results and Discussion

Development of Digital *Da'wah* Media for Deaf Individuals

The development of digital *da'wah* media represents a strategic effort to enhance the accessibility of religious learning materials for individuals with hearing impairments. In this context, the media serves not only as a platform for delivering religious content but also as a means to encourage interactive learning experiences and improve digital literacy. By integrating visual, textual, and sign-language-based elements, this digital intervention aims to bridge communication barriers and ensure that deaf learners can engage with religious teachings in a more meaningful and independent manner (Inayatulloh & Darajat, 2025). Digital literacy constitutes a fundamental foundation for the ethical, critical, and responsible use of digital media among Deaf learners. Strengthening digital literacy enables Deaf individuals to navigate digital platforms effectively while ensuring that their engagement with

online religious content remains grounded in spiritual and moral values. In this regard, digital literacy plays a crucial role in shaping a technologically literate Muslim generation that is capable of utilizing digital tools for religious learning without neglecting the core principles of Islamic spirituality and ethics (Imamah, 2025). This deaf friendly sermon media was developed through the stages outlined in the ADDIE development model, namely analysis, design, development, implementation, and evaluation. Each phase contributed systematically to the creation of a digital preaching medium that is accessible and meaningful for deaf users. The entire process can be explained in further detail as follows.

Analyzing

In the initial analysis phase, the researchers conducted a needs assessment to identify the requirements of deaf individuals regarding digital-based dakwah media. This assessment was carried out by distributing a questionnaire that explored several aspects, including the types of social media commonly used, the amount of time spent accessing social media, and the specific needs related to dakwah content, such as preferred topics and ideal video duration. Based on the questionnaire responses, it was found that 15 out of 24 members of the deaf *ta'lim* community (62.5%) were familiar with using YouTube as a learning platform. Social media was widely selected because it is considered disability-friendly and supports the enhancement of vocabulary development for deaf users (Dewi dkk., 2024; Evelina, 2020). The experience of deaf participants in accessing digital religious content on YouTube is presented in Figure 1.

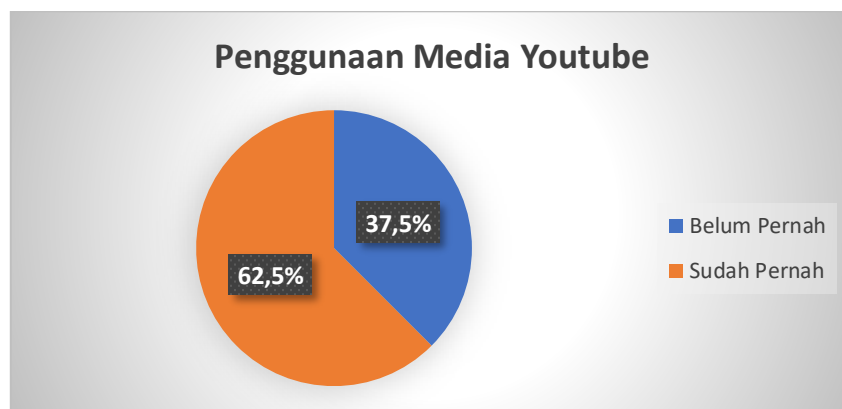


Figure 1. Experience of Watching Digital Da'wah on YouTube Media

Based on Figure 1, it is evident that individuals with hearing impairment use YouTube more frequently than other social media platforms. This pattern of media preference became the primary consideration for the researchers in developing a digital da'wah medium through a flat version of a YouTube channel. The resulting digital *da'wah* content, designed specifically to accommodate the needs and accessibility of deaf users, can be accessed through the following link:

<https://www.youtube.com/@DakwahTunarungu-u1m>.

This study also examined the time deaf individuals spend watching religious content on social media platforms. The survey results indicate that they spend approximately 1–3 hours per day on social media; however, only about 7–20 minutes of this time is devoted to watching religious lectures. Many respondents noted that they do not watch religious lectures on YouTube daily, primarily because most

available content is lengthy. Given the participants' preferred duration, the researchers decided to develop videos of 7–10 minutes. This decision was made to ensure that the videos are not excessively long, thereby minimizing the risk of fatigue or loss of engagement and increasing the effectiveness and efficiency of the learning experience. (Dini et al., n.d.; Mega et al., 2019; Muhammad Farhan Alkautsar et al., 2023; Parvinen et al., 2022; Susanti et al., 2018).

This condition arises from the fact that digital *da'wah* media rarely present religious content accompanied by sign language interpretation. Survey findings indicate that the religious materials deaf congregants expect are relatively simple, yet such content, particularly guidance on ritual worship for individuals with hearing impairments, remains limited on social media platforms. Due to linguistic and auditory limitations, they often struggle to understand the fundamental concepts of daily religious practices. The requested digital *da'wah* materials vary, ranging from procedures for ablution, prayer, fasting, and zakat to introductory lessons on reading Arabic letters (Qur'anic literacy). Among these requests, the materials selected for development were ablution procedures and the performance of prayer, as both constitute essential daily religious obligations. A deaf respondent, GL, stated, *"I perform ablution before prayer, although I try my best to recite the prayer readings."* This statement is supported by survey results indicating that 62.5% of the deaf congregants reported not being fluent readers, 8.3% stated they were not fluent at all, and only 29.1% reported adequate reading fluency. These findings highlight the urgency of providing accessible and comprehensible religious instructional materials for deaf individuals through inclusive digital *da'wah* media.

Designing

In the second stage, the design process, the researchers developed the structure of the digital *da'wah* video tailored specifically for individuals with hearing impairments. The design was formulated in the form of a video script that was carefully aligned with the needs and characteristics of deaf learners. This script subsequently served as the primary reference for video recording and image collection, forming the conceptual foundation for producing an accessible and comprehensible digital *da'wah* medium for the deaf community. *Figure 2 presents an example of the basic visual frame used in the video development process.*



Figure 2. Video Capture Process from Deaf Media Dakwah

Developing

The third stage is the development phase. This stage involves refining the photos and videos that were previously captured into finalized instructional materials that are suitable and feasible to be used as digital *da'wah* media for the Deaf community. This process resulted in two instructional videos: (1) a video on the procedures of *wudu* and the acts that invalidate *wudu*, and (2) a video on the procedures of prayer (*shalat*) and the acts that invalidate prayer. Several essential components were required in the development of these videos:

1. The presence of verbal explanations accompanied by sign language interpretation;
2. The inclusion of illustrative images to clarify the presented material;
3. Key points summarizing the core content to support user comprehension; and
4. Subtitles to assist users who may face difficulties in understanding sign language or verbal delivery.

The duration of each video ranges from 7 to 10 minutes. This relatively short duration was determined based on the need for efficient delivery of instructional content and the limited concentration span of respondents when processing the information presented.

Table 3. Types of Videos Developed

No.	Types of Videos	Duration	Element Availability			
			Sign language	Illustration	Main Point	Subtitle
1.	Procedures for ablution and things that invalidate it	07.50 minutes	√	√	√	√
2.	Procedures for prayer and things that invalidate it	07.04 minutes	√	√	√	√

During the first editing phase, the evaluation from the validators indicated the need to restructure the introductory section to strengthen the study's contextual background and clarify the specific roles of each member of the research team in the media development process. In addition, subtitles were incorporated during the revision phase for all segments presented by the speaker. The inclusion of subtitles not only serves as textual support, but also functions as a pedagogical strategy aimed at enhancing the visual literacy and reading comprehension skills of deaf audiences. Accordingly, the subtitles are expected to reinforce users' understanding, particularly when they encounter difficulties in interpreting messages delivered through sign language.

Subsequent revisions involved slowing down several scenes that were previously deemed too fast and potentially disruptive to viewers' ability to follow the flow of information. This adjustment was considered crucial to ensure optimal comprehension of the material. Furthermore, the researchers directed the editor to modify the speaker's visual background. This modification was intended to improve

the video's visual appeal and enhance audience focus on the core message, thereby contributing to a more effective and engaging overall presentation.



Figure 4. First Revision Results: Subtitling and replacing the speaker's background

The evaluation conducted during the initial revision phase indicated that the visual adjustments to the video produced a more appealing, vivid presentation than the earlier version. However, this aesthetic improvement was accompanied by notable technical issues. The incorporation of a digital background occasionally caused parts of the speaker's face and body to disappear or blend into the background, thereby disrupting the clarity of nonverbal expressions an essential component of communication for individuals who are deaf. These findings suggest that visual design decisions must be assessed not only in terms of aesthetic value but also in relation to the accuracy of visual representation in sign language-based communication. Consequently, the first revision underscored the need to maintain a balance between visual appeal and legibility to ensure the effectiveness of digital media used to foster religious spirituality among deaf users.

Based on these findings, the researchers proceeded with a more comprehensive revision. In this subsequent phase, the speaker's background was restored to its original state to maintain visual consistency and minimize potential distortions that could hinder message reception. Meanwhile, the introductory segment was refined by reorganizing the information flow and enhancing visual elements to create a more engaging and informative opening that facilitates users' initial comprehension before they encounter the core content. This approach demonstrates that the revision process is not merely technical but also strategic, aiming to ensure that every visual and textual component functions optimally to support the communication needs of deaf users. Overall, the follow-up revision strengthened the quality of media presentation and ensured its alignment with the research objectives and the characteristics of the intended audience.



Figure 5. Intro Vide

In addition to incorporating several components into the video introduction, a closing scroll text was also added at the end of the video as an expression of gratitude. This element was deemed important because it includes the names of the developers and the various contributors involved in the media production process. The inclusion of the scroll text serves not only as a form of appreciation but also as transparent documentation of each contributor's role. Consequently, the concluding section of the video presents more complete and systematic information, as illustrated in the following figure.

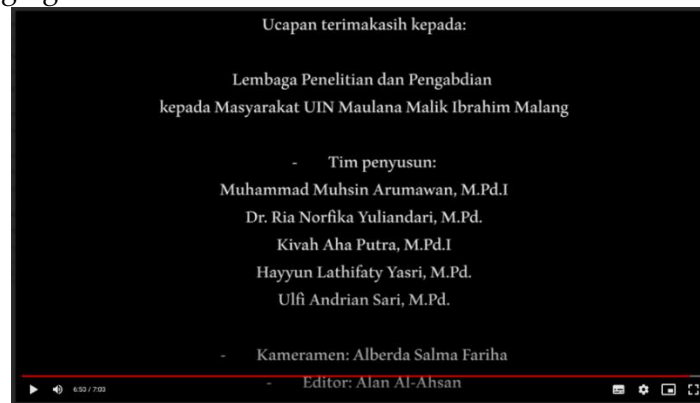


Figure 6. Running Text as End of Video Display

In general, several revision recommendations from the validator are as follows:

Table 4. List of media input and revisions

No.	Stage	Aspect	Revision
1.	Stage I	Opening element	Adding an intro in the opening
		Closing element	Adding running text containing the media development team and a thank you to UIN Maulana Malik Ibrahim Malang.
		Content element	Providing full subtitles, not a summary
		Content element	Scene transitions are less smooth.
		Content visual element	Changing the speaker's background to be more engaging
2.	Stage II	Opening element	Making the opening page more engaging
		Opening element	The intro includes a snapshot of the UIN Maulana Malik Ibrahim Malang campus and the LP2M UIN Maulana Malik Ibrahim Malang logo.

		Content visual element	Returning the speaker's background to its original format
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Implementation

The fourth stage, *Implementing*, is a crucial phase carried out to determine the feasibility of the developed media. This stage consists of expert validation conducted by a specialist in deaf-oriented *da'wah* and a trial phase involving 18 deaf participants. The expert validation results indicate that the developed media fall into the "very good" category, with a score of 62 out of 72. The expert provided constructive feedback, particularly emphasizing the need to enhance the media's visual appeal. The media trial results among deaf participants showed that 61% rated the media as "very good" and 39% rated it as "good."

Subsequently, the validated media were implemented and disseminated to the deaf congregation to ensure accessibility and usability as a learning resource. This dissemination process also forms part of the media trial phase, with its outcomes contributing to the final stage of the research, namely the evaluation process.

Evaluating

The final stage is the evaluation phase. This stage serves as the core of the study, in which the researchers identified the results of the trial conducted with 18 deaf participants. The findings show that 11 out of 18 participants rated the developed media as *excellent*, with a score range of 51–60. Meanwhile, the remaining 7 participants rated the media as good, with scores ranging from 42 to 50. Since no respondents rated the media as fair, poor, or very poor, it can be concluded that the developed media is suitable for deaf individuals in Indonesia more broadly.

The development of digital dakwah media for the deaf community was carried out to accommodate their need for highly flexible religious education. The emergence of dakwah videos equipped with sign language interpretation, illustrative explanations, and subtitles provides greater opportunities for deaf individuals to learn, understand, and practice Islamic teachings independently. The challenges previously faced by the deaf community in accessing religious education through sign language had been partially addressed by the deaf dakwah movement in Magetan Regency. However, the program had limitations, including the considerable distance between participants' residences and the activity locations, as well as the limited frequency of sessions, held only once or twice a week. The digital media developed in this study has proven to provide a new alternative for deaf individuals seeking to learn Islamic values with greater flexibility of time and place. Consequently, religious learning is no longer restricted to face-to-face interactions between deaf congregants, instructors, and sign-language interpreters.

Previous researchers have examined deaf congregants' needs regarding the use of digital media in religious proselytization. Their analysis indicates that the high popularity of social media is largely due to its ability to provide broad accessibility to users regardless of time or location. Consequently, the use of social media constitutes a relevant and strategic approach in developing inclusive religious learning media, particularly for deaf communities who require easily accessible platforms for acquiring religious knowledge. These findings underscore that selecting an appropriate digital platform is crucial to ensuring that religious content can be

accessed effectively by all users, including those with hearing impairments (Mardiana, 2020; Rumata & Iqbal, 2021). The findings of this study also reveal limitations in the reading abilities of deaf congregants, primarily due to difficulties comprehending written texts. Given this condition, it is necessary to develop more effective strategies to enhance the reading skills of individuals with hearing impairments. One possible approach involves integrating local wisdom, employing adaptive technologies, and strengthening visual communication as tools to support comprehension. Collectively, these components are expected to offer more comprehensive support in improving literacy and reading comprehension skills among deaf users (Purwanto et al., 2024). In addition, the development of reading skills among individuals who are deaf can be further supported through the use of visual-kinesthetic media, such as online educational games, modified snakes-and-ladders games, illustrated materials, and various other forms of interactive media. This approach is essential because visual-kinesthetic media enable deaf learners to process information more effectively through movement-based stimuli, color, and concrete visualizations that align with their natural learning characteristics (Aprizia Perennial Asla Wahyudi et al., 2024). Interventions aimed at improving literacy among individuals who are deaf or hard of hearing can be categorized into several forms. First, application-based interventions include the use of online games designed to train language skills and enhance visual comprehension. Second, method-based interventions may be implemented through contextual learning approaches that integrate real-life experiences to strengthen concept understanding. Third, model-based learning interventions, such as the question-based learning model, encourage learners to construct meaning through structured questioning processes. In addition, interventions may also incorporate media-based, activity-based, and strategy-oriented approaches specifically developed to support the communication and learning needs of deaf individuals. Overall, these various forms of intervention underscore the importance of adopting adaptive and multimodal methods to effectively enhance literacy skills among people who are deaf or hard of hearing (Zhaliha & Rejeki Andayani, 2023).

Spiritual Religious Development of Deaf Congregation

The development of religious-spiritual programs for individuals with hearing impairments through digital *da'wah* media received a feasibility rating that qualifies it to proceed to the effectiveness-testing phase. The feasibility scores obtained from the media trial involving deaf participants are presented in the following table.

Table 5. The Suitability of Digital Islamic Media for the Deaf

Category	Value Range	Frequency
Very Good	51 – 60	11
Good	42 – 50	7
Fair	33 – 41	0
Bad	24 – 32	0
Very Bad	15 - 23	0

The table above indicates that eleven participants in this study classified the developed digital *da'wah* media for the deaf as “very good,” while the remaining seven participants categorized it as “good.” Based on these findings, it can be concluded that the media is sufficiently feasible to be advanced to the effectiveness testing phase, particularly in assessing its impact on the spiritual development of deaf individuals.

According to James W. Fowler’s theory of faith development, there are six distinct stages of religious growth: (1) Intuitive–Projective, (2) Mythic–Literal, (3) Synthetic–Conventional, (4) Individuative–Reflective, (5) Conjunctive Faith, and (6) Universalizing Faith. The first stage, Intuitive–Projective, occurs during early childhood, when children acquire their initial conceptions of God primarily from parents and surrounding environments. The second stage, Mythic–Literal, typically takes place during the elementary school years, when children begin to grasp religious concepts not solely through stories but still interpret them in a literal manner. The third stage, Synthetic–Conventional, emerges during adolescence, a period in which individuals encounter more complex social groups and begin to adopt more comprehensive belief systems. The fourth stage, Individuative–Reflective, generally occurs in early adulthood, when individuals begin to observe, evaluate, and sometimes critically examine belief systems beyond those they were raised with. The fifth stage, Conjunctive Faith, is associated with later adulthood, marked by a deeper acceptance of life’s paradoxes and the ability to embrace sacred mysteries and symbols. The final stage, Universalizing Faith, represents a level of spiritual maturity in which individuals devote their lives to serving others with complete selflessness (Herzer, 2009).

According to Fowler’s stages of faith development presented above, the adult Deaf participants in this study are situated primarily within the fourth stage, namely the Individuative Reflective stage, while several others fall within the fifth stage, referred to as Conjunctive Faith.

Table 6. Frequency of Religious Stages of the Deaf

No.	Religious Stages	Stages of Deafness	Frequency
1.	individuative-reflective	Early adulthood stage	13
2.	Conjunctive Faith	Middle adulthood stage	5

According to Fowler’s theory of faith development, the religious development of the deaf respondents can also be examined through cognitive, affective, and psychomotor aspects. In adulthood, cognitive maturity becomes more established, enabling individuals to understand and internalize various forms of religious teachings more readily. In terms of affective functioning, individuals in adolescence begin to develop the capacity to receive and appreciate the values embedded within religious teachings, allowing moral concepts and principles—such as covering the aurat and preserving modesty—to be understood and connected to daily life. As individuals reach adulthood, their affective functioning allows them to evaluate the underlying reasons and wisdom behind these religious and moral values, including the rationale for covering the aurat. Finally, psychomotor

functioning during adolescence begins to develop in alignment with behaviors observed in their environment. Meanwhile, in adulthood, religious values and moral conduct tend to be practiced consistently as part of established habitual actions. (Naily, 2023) The religious development stages of deaf individuals in Magetan, when examined through cognitive, affective, and psychomotor aspects, can be described as follows:

Table 7. Religious development of deaf people

No.	Developmental Aspect	Development of Religion
		Adulthood Age
1.	Cognitive function	Deaf adults tend to accept various religious rules more easily without criticizing them too much.
2.	Affective function	Deaf adults demonstrate acceptance of religious values by embracing them as values they believe in.
3.	Psychomotor function	Deaf adults carry out religious orders as a form of fulfilling obligations that must be carried out.

The spiritual condition of the deaf worshippers is closely correlated with their understanding of Islamic teachings, a portion of which has been presented through the digitally based deaf-friendly *da'wah* media. The use of sign language as the primary mode of communication in the Ta'lim sessions for deaf participants has contributed positively to enhancing their comprehension of religious concepts. This approach not only ensures that the material is conveyed in a linguistically accessible manner but also provides a culturally responsive medium that aligns with the communication needs of individuals with hearing impairments. Consequently, sign language integration within religious teaching practices plays a crucial role in strengthening the spiritual development of deaf individuals. (Dhyanti et al., 2020; Fikri et al., 2025; Hamandia & Maulidia, 2022). The subsequent understanding of Islamic values has a direct impact on the spiritual condition of individuals who are deaf or hard of hearing. This correlation can be observed in the following table:

Tabel 8 . Correlation between religious knowledge and spiritual attitudes

Correlations^a

		Pemahaman	Sikap Spritual
Pemahaman	Pearson Correlation	1	.728
	Sig. (2-tailed)		.001
Sikap Spritual	Pearson Correlation	.728	1
	Sig. (2-tailed)	.001	

a. Listwise N=18

Based on the table above, it can be observed that the significance value obtained is 0.001, which is lower than 0.05. Similarly, the calculated r value of 0.728 is greater than the table r value of 0.468. These two measurements indicate that there is a correlation between the deaf congregants' understanding of Islamic teachings and their religious spiritual attitudes. The decision of this study is that H_0 is rejected and H_a is accepted, confirming the existence of a positive relationship between religious understanding and the spiritual attitudes of deaf congregants. This finding underscores that improved comprehension of Islamic teachings delivered through

digital dakwah media contributes significantly to enhancing the religious spirituality of the deaf community. Sulastris & Patria Jati (2016) Sulastris, dkk. (2016) Similarly, the findings reported by Sulastris and Patria Jati (2016) indicate that religious knowledge plays a crucial role in shaping the spiritual attitudes of individuals who are deaf. This conclusion is further supported by the study conducted by Ismiyah et al. (2023), which demonstrates that the involvement of parents in providing religious understanding to children with hearing impairments has a positive impact on their spiritual development. Collectively, these studies reinforce the view that strengthening religious comprehension—whether through parental guidance or targeted educational media—can significantly enhance the spiritual attitudes of individuals who are deaf Ismiyah et al. (2023) The role of parents in providing religious understanding to deaf children has a positive impact on the development of their spiritual attitudes.

Spiritual development is influenced not only by an individual's religious understanding but may also be moderated by social support and family involvement. Family and social support, which contribute to an individual's psychological well-being, function as mediating variables that can affect the level of one's spiritual growth (Komarudin et al., 2022; Mangestuti et al., 2017). The sacred text also serves as an important mediating variable between religious understanding and the spiritual development of individuals with hearing impairments. This is because the sacred text functions as the foundational source of religious teachings, particularly within the Abrahamic traditions, and provides essential guidance for living a meaningful and morally grounded life. (Leige & O'Brien, 2020).

Overall, these findings offer several important contributions. First, the digital-based *da'wah* approach has proven effective in bridging the needs of deaf congregants to understand and practice religious teachings. By providing accessible, visually supported, and linguistically adaptive content, digital media enables individuals with hearing impairments to engage with Islamic teachings more independently and consistently than through conventional face-to-face methods alone (Dermawan et al., 2024; Fahana & Oktavian, 2024). The utilization of technology in the delivery of religious messages plays a significant role in overcoming communication barriers, thereby facilitating the integration of Islamic values into daily life. Second, the findings indicate that the spirituality of deaf congregants is not solely influenced by the digital *da'wah* media itself, but is also shaped by the internalization of religious values supported by inclusive and adaptive modes of instruction. This highlights the importance of developing pedagogical strategies that are sensitive to the unique communication needs of deaf individuals in order to ensure that religious teachings are conveyed effectively and meaningfully.

The present study underscores the importance of developing inclusive and technology-based *da'wah* media to effectively serve worshipers with special needs, including members of the deaf community. (Dermawan et al., 2024; Mohd Jais et al., 2022; Syafarina et al., 2024). This can be achieved through collaboration among academics, *da'wah* practitioners, and policymakers to ensure the provision of inclusive and accessible religious outreach. Further research is also needed to explore

additional factors that may support the enhancement of religious spirituality within the deaf community, thereby contributing to the development of a more comprehensive and contextually appropriate *da'wah* approach. In this regard, technology-based *da'wah* holds significant potential to empower all segments of society in understanding and internalizing Islamic values more deeply.

Conclusion

The religious instructional materials developed in this study consist of four thematic discussions: (1) ablution (*wudu'*) and the acts that invalidate it, (2) prayer (*salat*) and the acts that invalidate prayer, (3) the concept of *aurat* for men and women, and (4) the recognition of Allah as the One and Only God. Each topic is accompanied by supporting illustrations to facilitate clearer understanding among the intended users. The content delivery in the developed media is intentionally designed to be interactive, thereby enabling greater flexibility in the dakwah process. This interactive approach is carried out by involving selected members of the deaf congregation in the live demonstration of the dakwah sessions. In addition, the material is delivered gradually, using sign language and subtitles, to ensure deaf participants can better comprehend the content.

The findings of this study reveal several significant implications. The majority of deaf congregation members exhibit good to very good levels of religious spirituality. This suggests that hearing limitations do not hinder individuals from attaining deep spiritual awareness, particularly when supported by inclusive dakwah approaches that accommodate their communication needs. Digital-based dakwah media has been proven to assist deaf individuals in understanding Islamic teachings more effectively. Their improved understanding of religious principles contributes directly to more positive spiritual attitudes. The strong relationship identified between religious understanding and spiritual development underscores the importance of adaptive religious education, especially through digital platforms specifically designed for individuals with special communication needs.

Further development of digital dakwah media for the deaf community remains necessary to achieve a more comprehensive instructional model. At present, the scope of materials included is limited to content deemed essential for daily religious practices. Therefore, future development should incorporate daily *aqidah* and *shari'ah* content that was not covered in the current version. Additional expansion may also focus on providing Qur'anic learning materials tailored for deaf users, particularly considering previous findings that showed limitations in their Qur'anic reading abilities. In line with these needs, more careful planning is required—especially in setting the recording environment and visual background—to ensure that the resulting digital dakwah media is more engaging, informative, and relevant for users.

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